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ABSTRACT

This unit contains 25 class activities to help middle and high school students become aware of stereotypic images they may have about China and the Chinese. The activities can form the basis of a minicourse or can be used to supplement courses in sociology, psychology, U.S. history, world history, language arts, or community studies. Section One activities examine perceptions, how they are formed and how they can be misleading, and introduce students to the concept of stereotypes. Section Two activities help students to verbalize stereotypic images they may have of the Chinese and of China, and expose them to information that challenges their stereotypes. Students list things that come to mind when they think of China, list stereotypes of the Chinese while viewing a series of contemporary greeting cards of the Chinese, and draw stick figures of the Chinese. Students then check their own images of the Chinese by examining drawings which Chinese artists have made of the Chinese, reading stories which illustrate the dominant values of the Chinese people, and looking at slides which show Chinese customs and the diversity of geography and life-styles. In Section Three students study a satirical essay which illustrates how misperceptions can become part of the context about China, look at stereotyping in a news article, examine bias in U.S. textbooks, and study the perception that their own community has of Chinese. (Author/RM)

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IMAGES OF CHINA

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IMAGES OF CHINA

An Experimental Unit

Prepared for the Colorado East Asian Studies Center
by the Center for Teaching International Relations

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"It ain't the things you don't know that cause all the trouble--
it's the things you know that ain't so!"

--from the movie SISTER KINNY

IMAGES OF CHINA

A Unit on Perception for Middle Schools and High Schools

IMAGES OF CHINA

A Unit on Perception for Middle Schools and High Schools

Teacher's Introduction

This is not a unit about China. It is a unit about finding out and checking out stereotypic images students may have about China and the Chinese. It is not meant as a historical review of how China and the United States have viewed each other. It deals, for the most part, with current images your students may have of China and with where those images may have come from.

Why Study About Stereotypes?

The literature of psychology and social psychology suggests some important reasons for focusing on stereotypes.[1] Here are some of those reasons along with our own:

1). Students are often highly motivated to learn about stereotypes, especially about their own. This is because their stereotypes are a part of them, a part of what's on <u>their</u> minds, as opposed to what's on other people's minds.

2). Stereotypes have an effect on our thinking and behaving toward other groups. Stereotypes allow us to treat others differently than we would if we didn't have them. It doesn't matter that some stereotypes are positive and others negative. The same principle applies: stereotypic images are substitutes for thinking.[2] They allow us to fall short of observing and interacting with others as individuals.

3). There is a critical difference between categorizing and stereotyping. Because of the amount of information we have to assimilate, categorizing is a necessary part of thinking. It is a way to reduce and simplify an otherwise impossibly complex world.[3] We need rubrics under which we can identify things.

Stereotypes, on the other hand, go beyond the functionality of categories. They are beliefs about people in categories. If we perceive that Linda is a redhead, we see her as part of a category, i.e., redheads. If we conclude that because she is a redhead she is quick-tempered or fiery-tempered, we are judging her on the basis of a stereotype. We would not be observing her on the basis of her individuality. Such judgment based on the

assumption that "all redheads are quick-tempered" can greatly affect our interactions with people by allowing us to behave inappropriately toward them because our information is inaccurate. Qualifying the statement by saying that "MOST redheads are quick-tempered" is begging the question. We may still tend to treat all members of the group as if "ALL redheads are quick-tempered."

Of course it is not possible to know all redheads individually. But we can still categorize and stop judgment of persons in that category short of steotyping them.

4). Not everyone has the same stereotypes and perceptions of another group. Stereotypes are formed on the basis of information, often inaccurate and incomplete, received from home, peer groups, school, and the media. This information is filtered differently by individuals and cultures for different reasons. Individually, an Anglo child may have received information that Chinese are inscrutable. He may feel uncomfortable around Chinese or Chinese Americans because of believing that Chinese <u>are</u> inscrutable. Another child may receive the same information and choose not to believe it, perhaps because he knows many Chinese that simply don't fit the stereotype.

5). While it is true that not everyone has the same stereotypic beliefs about another group, there is a pervasive tendency in many groups to hold "collective views" of "outsiders." A Gallup Poll taken in 1972 indicates that of those polled as many as 74% of Americans say the Chinese as "hardworking."[4] Other polls and data suggest that commonly held views about an "out group" have a power of their own apart from the individuals who share the views. Hence, it is our belief that this unit is not adequate to fully explain the implications of stereotyping on discrimination and racism. It is a good, and perhaps, necessary first step. But these materials need to be augmented by the teacher and students by information that explores the concepts of institutional racism, cultural racism, and the dynamics of power in racial and ethnic groups.[5]

6). Stereotype formation seems to be influenced in two basic ways: one — the type of data a person is exposed to concerning another group or culture; two — the person's predisposition and preconditioning towards information persons receive about the group or culture.

It would be possible for students to break down their stereotypic images if "new" information were introduced to them about

the group they were stereotyping.[6] This information should emphasize the diversity of the group being stereotyped.

We say it is a possibility for change to occur when different information is introduced because preconditioning can be a limiting factor. Whenever people have rigid beliefs about others and there seem to be payoffs in holding these beliefs, there is a strong tendency to simply disregard "new" or different information about the group. Such an investment in one's beliefs leads to selectively perceiving information that reinforces the beliefs.

Nevertheless it seems quite appropriate to provide opportunities for students to examine new data should they discover in the process of examining their stereotypes that they want to change them.

7). Our stereotypes of others say far more about us than they do about those we are stereotyping. "People on welfare are lazy" says much more about the persons holding that view than it does about people on welfare. Accordingly, a good way into examining who we are would be to examine what we believe and why we believe it.

Why China?

China and the United States have a long history of perceptions and misperceptions toward each other that have caught the attention of scholars and curriculum developers. At times a fairly large number of Americans have chosen to see the Chinese as sly, hardworking, slant-eyed, "funny" talking, treacherous, inscrutable Orientals whose customs and lifestyle were strange and unfathomable. Conversely, the Chinese have chosen to see the United States in stereotypic ways.

There is a fairly rich body of data in existence about U.S.-Chinese images.[7] This unit makes use of this data by focusing on China as a case example of stereotyping. The same skills and process can be used to explore students' images of other cultural and ethnic groups.

Unit Objectives

The objectives of this unit can be expressed in four steps that comprise what we define as a "finding out and checking out" process:

1). Students will verbalize stereotypic images they may have of the Chinese and of China.
2). Students will expose some of the sources of information they have used to form these stereotypes.
3). Students will be exposed to information that cognitively forces them into challenging some of their stereotypes by suggesting that China and its people represent a large range of diversity in physical makeup and cultural life-styles.
4). Students will compare their own images with "new" data to sort out which images are accurate and which are inaccurate.

Where the Unit Fits

This unit has several potential uses both as a part of existing curriculum and apart from it. It has a logical theme for courses in psychology and sociology. It could be used in an Asian history course as an introduction to studying Chinese-U.S. relations. Likewise, it could be used in U.S. history and world history courses. It could be used a part of a language arts program in communication. Since much of the unit calls for surveying and collecting data in the community, the materials could be used as part of a community studies program.

Grade Level

The authors of the unit believe the materials are suitable for students in middle schools and high schools, grades 5-12.

Sequence and Selection of Activities by the Teacher and Students

The unit is not intended to be an activity-by-activity sequences learning project. Teachers and students should feel free to choose activities according to their needs. However, it is assumed that teachers and students will want to develop the full sequence of the "getting out and checking out" perceptions process. Therefore, the selection of activities will hopefully provide for experiences that not only disclose their stereotypic images, but will also provide opportunities to check for accuracy of those images.

About the Materials

The unit could be used without adding the A-V kit or other materials, although its effectiveness would be diminished somewhat. It is recommended that you order the A-V kit to Images of China for $15.00 from:

Center for Teaching International Relations
Graduate School of International Studies
University of Denver
Denver, Colorado 80210

Materials for:
China Postcards -- Activity 11
Chinese Childrens' Literature -- Activity 12
Good Children -- Activity 13

Order from:
China Books and Periodicals, Inc.
West Coast Center
2929 Twenty-Fourth Street
San Francisco, California 94110

(see next sheet)

SHORT STORIES

BRIGHT CLOUDS, by Hao Jan. This selection of 8 short stories by China's most popular contemporary writer is drawn from works that span a decade. From a poor peasant background, Hao Jan is a member of the Communist Party and an editor of *Hongqi* (Red Flag). As most of the stories are set in the author's home village in north China, they are rich in the flavor of that area. He describes sturdy new people who stepped forward during the movements for cooperatives and for the people's communes: cadres, youth, and women. 1974. 139p. cloth 1.50 paper 1.00

CITY COUSIN & OTHER STORIES presents new developments in village and commune life after the Cultural Revolution: women's struggles, training successors, revolutionary committees, combining mental and manual work, etc. 1973. 124p. 1.00

MY HOMETOWN. Six reportage articles which have appeared in Chinese newspapers and magazines over the past few years. One is of an unusual trip taken by a child in China's border areas, another is about a people's doctor, another is of an expert steel worker. The title is from a story by the well-known writer Kao Yu-pao about the great changes in his hometown. Drawn from real life, these stories reflect the struggles of the Chinese people to build a new society. 1974. 136p. 1.00

THE SEEDS & OTHER STORIES of life on the communes, the struggles to grow crops in mountainous and desert areas and to harness water power and of women's participation in these struggles. 1972. 193p.
cloth 1.50 paper 1.00

A YOUNG PATHBREAKER & OTHER STORIES, by Hsiao Kuan-hung and others. Ten stories of youth infused with the selfless desire to build a socialist China, to learn from the veteran workers and peasants, to break down the barriers between young and old, to struggle against Confucian ideas about women and workers, and to transform relations between people. Most of the stories center in factory and machine shop, capturing the spirit of the new industrial upsurge in the city and countryside. 1975. 178p **new** 1.00

THE YOUNG SKIPPER & OTHER STORIES vividly present the practical problems of workingmen and women in their struggles to overcome objective difficulties and personal weaknesses in the post-Cultural Revolution period. 1973. 97p cloth 1.50 paper 1.00

POETRY

BATTLE OF THE HSISHA ARCHIPELAGO: Reportage in Verse by Chang Yung-mei of the heroic defense by the Chinese fishing fleet of the Hsisha Islands in the South China Seas (S.E. of Hainan Island) against gunboat marauders dispatched by the former Thieu government of Saigon. 1975. 33p **new** .50

MOUNTAINS CRIMSONED WITH FLOWERS. 16 poems selected from a collection by Li Ying. Through the portrayal of mountain scenery and the various aspects of life of the frontier guards, the poet tells of the PLA and the people. 1974. 32p .35

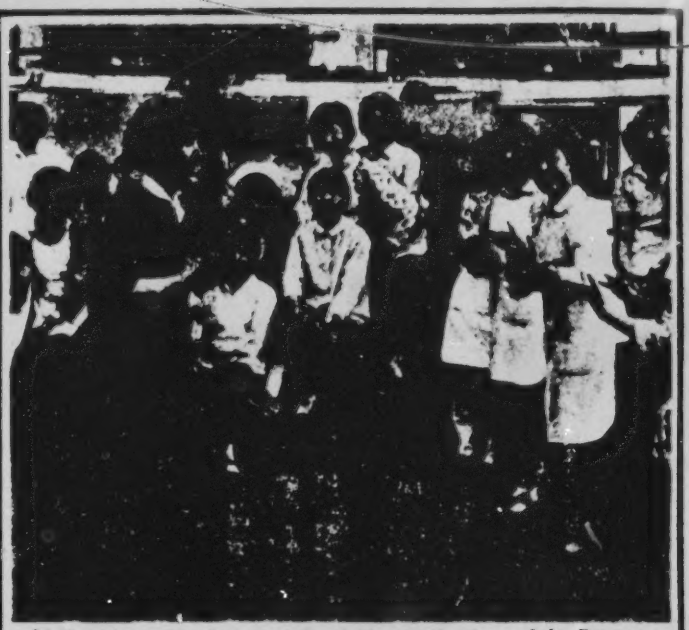
NOVELS

THE BUILDERS, by Liu Ching. A novel that gives a deep understanding of Chinese peasant life during the Land Reform of the early '50s when two kinds of "builders" appeared in China's countryside: one wanted to go it alone, to build up his family fortunes; the other wanted to build a society that would benefit all the people, advancing in stages from mutual-aid teams to cooperatives and communes. 1964. 573p. * 3.95

KAO YU PAO (1966). Autobiographical story of a poor peasant boy who defended his family with the militant spirit of youth against landlords and Japanese invaders in the bitter pre-liberation days. 2nd revised edition. 1975. 271p **new** 1.75

THE SCHOLARS, by Wu Ching-tzu. Famous 18th Century satirical novel on the ancient examination system of China and the life of intellectuals and government officials. Illustrated by Cheng Shih-fa. 3rd edition. * 5.95

To keep up with all the exciting developments in art, literature and culture in China, subscribe to **CHINESE LITERATURE** magazine. Some of the features from the last year are: Anecdotes, stories & essays from the life & works of Lu Hsun; the scenario to *Sparkling Red Star*, with photos; excerpts from *The Bright Road*, a novel by Hao Jan; Songs to the Fourth National People's Congress; Poems from Hsiaochinchuang; Art Work by Shanghai Workers; Children's Art Exhibition. 4.00/year



Li Yuan-hua who plays the role of Ah Lien in *Song of the Dragon River* teaches the workers' amateur theatrical team in a cotton mill.

A 6 REVOLUTIONARY OPERA

MODERN REVOLUTIONARY PEKING OPERAS
(text and photos)

ON THE DOCKS. Shanghai dockworkers discover a hidden enemy who has sabotaged a shipment of seed rice bound for spring planting in an African country. Their all-out effort gets the shipment through on schedule. 1973.
silk 2.00 paper 1.00

RED DETACHMENT OF WOMEN. A ballet of women's liberation through revolution. A peasant woman joins the People's Liberation Army during the Anti-Japanese War of Resistance, and is transformed from an individual militant into a determined Communist. With score of important songs. 1972. 169p. silk 3.00 paper 1.50

THE RED LANTERN. Guerrilla struggle of a revolutionary family during the War of Resistance. The family is portrayed as a revolutionary fighting unit. 1972. 98p. silk 2.50 paper 1.25

SHACHIAPANG. Through initiative and co-operation a peasant village successfully resists the Japanese and collaborationist KMT army. With score. 1972. 101p. 1.25

SONG OF DRAGON RIVER. Peasants from the Dragon River Brigade flood their wheat crop sacrificing it for a new dam so that the whole commune can get water to turn drought land into rich harvest land. 1972. 56p. silk 2.00 paper 1.00

TAKING TIGER MOUNTAIN BY STRATEGY. A revolutionary hero outwits the enemy and leads the people to victory over the "Chiang Kai-shek Clique." 1971. 113p. silk 2.50 paper 1.25

CRITICISM: To Find Men Truly Great and Noble-Hearted, We Must Look Here in the Present. In praise of "Taking Tiger Mountain by Strategy." .50

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RED LANTERN. 3 record set. 12" 8.95
SONG OF DRAGON RIVER. 4 record set. 10" 7.95
TAKING TIGER MOUNTAIN BY STRATEGY. 3 record set. 12" 8.95
SCENES FROM MODERN CHINESE OPERA & BALLET. 4 record set. 10" 7.95

FOR YOUNGER CHILDREN

BILLOWS FERRY. A colorful adventure story of the women's seaborne militia of Langkangyu Island. 1975. 40p. new .50

GOOD CHILDREN. A picture book in color of short episodes teaching courtesy, kindness, helpfulness, and cooperation. 1974. 38p. new .50

HUANG CHI-KUANG, A Hero to Remember. The story of a poor peasant boy who grows up and joins the Chinese volunteers in Korea, giving his life for the international struggle against imperialism. 1972. .35

I AM ON DUTY TODAY. A good girl helps her teacher take care of the class. 1966. .35

LITTLE CHING & HU-TZU Guard the Cornfield. Edited and Illustrated by Ku Yu-tseng, Ching Chih and Li Jui-sheng. How two young children solve the contradictions of guarding the commune's cornfield. 1974. .50

LITTLE PALS. Illustrations by Lin Wan-tsui. A book for young children illustrating everyday work and play like "regular bathing," "washing clothes," and "doing homework carefully." 1974. .50

LITTLE SISTERS OF THE GRASSLAND. A large format picture book. A true story which takes place in Mongolia about two sisters who brave a snowstorm protecting their commune's sheep. 1973. cl. 2.95 p. 1.25

SEA FLOWER, story by Yu Sung-yen, illustrations by Chen Yen-ling. The beautifully illustrated story of Little Red Guards in a south China coastal village who uncover a secret enemy agent. Peking, 1975. 70p. new 1.00

TWO PEACOCKS. Three Little Red Guards of Tai nationality in Yunnan Province raise peacocks to give to the PLA. Striking illustrations. 1975. new .50

FOR OLDER CHILDREN

THE CALL OF THE FLEDGLING. By Hao Jan. Beautifully illustrated, these stories give an intimate look at the life of children in the countryside of northern China. The main message is that China's youngsters are growing up to put "we" before "I." 1974. 64 p. .50

BRIGHT RED STAR. An exciting tale of a young boy who finds himself on his own when his father leaves on the Long March and his mother is martyred by the local landlord and the Japanese. 1974. 142 p. 1.00

GOING TO SCHOOL, by Kuan Hua. A young boy in pre-liberation China is denied an education. When the 8th Route Army liberates the village, the peasants set up their own school and the boy finally gets his chance to go to school. Illustrated. 1975. 55p. new .50

LITTLE SOLDIER CHANG KA-TSE. An exciting story of a young scout for the 8th Route Army and his friend, a village girl, who cooperated in guerrilla activities. 1964. 118 p. 1.00

MONKEY SUBDUES THE WHITE-BONE DEMON. Based on an episode from *The Pilgrimage to the West*, its hero monkey defies the powers that be. Beautiful line drawings in traditional Chinese style make this a book for parents as well as children. 1973. 110 p. 1.50

NORMAN BETHUNE IN CHINA, a picture book with line drawings and short text on the Canadian doctor who cared for the wounded during China's civil war. Peking. 1975. 114p. new .75

THE RAINBOW ROAD. By Hu Chi. Story of the courage and foolhardiness of three Tibetan boys who set off on a peak-scaling adventure in the high Himalayas, lost their way and were eventually rescued by members of the PLA. 1966. 158 p. 1.25

SHEPHERD BOY HAI WA. By Hua Shan. A young boy is entrusted with a vital message for the 8th Route Army, but he is caught by the enemy. Using his resourcefulness, he finally succeeds in delivering the letter. 1974. 76 p. .50

WANG KUEI AND LI HSIANG-HSIANG. By Li Chi. A popular revolutionary ballad of two young peasant lovers finally reunited after a long and successful guerrilla struggle against landlord power. In rhymed couplets. 1954. 34 p. 1.00

REVOLUTIONARY COMIC BOOKS, black & white illus., brief text. 1. The Cock Crows at Midnight; 2. Commander Yang's Young Pioneers; 3. Fighting North and South; 4. Immortal Hero Yang Ken-sze; 5. Mine Warfare; 6. Red Women's Detachment; 7. Tunnel Warfare each .50

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M-1003 Songs of the Little Red Guards, songs sung by children 1.95

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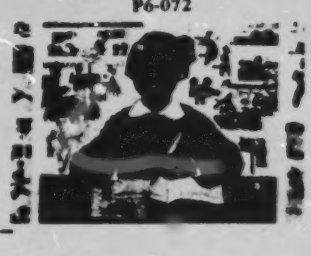
PC-534 Pandas at Play 1.00
PC-535 Children Playing Ping Pong 1.00
PC-552 Children at Work 1.00
PC-555 Children's Gymnastics 1.00
PC-559 Children's Wushu 1.00
PC-575 Children of China's Nationalities .50

POSTERS—in color 50¢ each

P6-055 Book Distribution for Children
P6-057 Children in the Reading Room
P6-072 Children are good
P6-073 Children's Palace Shanghai
P6-078 Children Performing for Each Other in the Countryside

P6-055

P6-057



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OVERVIEW OF ACTIVITIES

Section One: Images and Me

Activity 1 . . . . . "Behind Our Eyes"
Introduction to perception/misperception. Asks students to look at geometric figures, drawings and optical illusions to illustrate that our perceptions can be misleading.

Activity 2 . . . . . The Woman
Uses famous drawing used by psychologist E.G. Boring to demonstrate the importance of programming in perception.

Activity 3 . . . . . Rumor
Rumor clinic experiment devised by Gordon Allport and Leo Postman in the 1940's. Illustrates the dimension of selectivity of perception.

Activity 4 . . "Ho-Hum, Interesting Fact, That's A Problem!"
Forced-choice format for getting out perceptions. Demonstrates differing perceptions of the same information among students.

Activity 5 . . . . . What Are Stereotypes?
This activity channels the study of perception into stereotyping. Students are asked to apply labels to certain national and ethnic groups to discover the concept.

Section Two: Images of China

Activity 6 . . . . . "When I Think of China, I Think of ..."
This activity, designed as a pretest of images about China, asks students to list things that come to mind when they think of China.

Activity 7 . . . . . My Images
Employs semantic differential format to pretest images.

Activity 8 . . . . . Draw Me A Picture
Pretests for students' images of Chinese people by having them draw stick figures of the Chinese.

Activity 9 . . . . . Chinese Greeting Cards
Students list stereotypes of the Chinese in the process of viewing a series of contemporary greeting cards of the Chinese.

Activity 10. . . . . Write A Story
Students are given a list of commonly used English words from which they are to write stories about the Chinese. Used as a way for students to express their impressions of China and its people.

Activity 11. . . . . China Postcards
Pretests for student images by asking them to choose scenes from China that they think are "typical" or "representative." Discussion follows as to what "representative" means.

Activity 12. . . . . Chinese Children's Literature
Follow up to pretests. Students check their own images of the Chinese by examing drawings Chinese artists have done of the Chinese.

Activity 13. . . . . .Good Children
Students discover some PRC values and check out images they have by unraveling the sequences to several picture stories from China.

Activity 14. . . . . Comparing Images
Can be used as an excellent follow up to Chinese Greeting Cards activity. Uses PRC data to check the images.

Activity 15. . . . . Which Is China?
Activity useful in breaking stereotyped images of China's geography by showing diverse pictures of China.

Activity 16. . . . . Faces
Diverse set of drawings by Chinese artists showing the variety of Chinese people. Helps break the image that "Chinese look alike."

Activity 17. . . . . .Picture Search
Using pictures from PRC periodicals, students are asked to point out their perceptions of what is "strange" in the pictures. Then students are asked to reverse the context and hypothesize about what might be "strange" to outsiders about their own community.

Activity 18. . . . . Checking Perceptions 3 Ways
Viewing the same pictures, three groups of students point out what is "strange" and familiar, what is "like us" and "not like us," and what shows diversity in the slides.

Activity 19 . . . . . Art and Values
Uses contrasting art forms from revolutionary China to illustrate how we can be trapped into certain images.

Section Three: Looking at Images

Activity 20 . What Was Taught...And What I Caught About China
Uses satirical essay to illustrate how misperceptions can become part of the "context" about China.

Activity 21 . . . ."How to Tell Your Friends from the Japs"
Students look at stereotyping in one of its most extreme forms in this news article written shortly after the bombing of Pearl Harbor in 1941.

Activity 22 . Images of the Chinese and Japanese through Gallup Polls
Students hypothesize about why perceptions change over time using Gallup Polls.

Activity 23 . . . . . China and Japan in Textbooks
Activity which helps students develop the skill of recognizing ethnocentric lines in textbooks they use in schools.

Activity 24 . . . . . Image Search
Students collect evidence that images of the Chinese exist in their own community.

Activity 25 . . . . . Beliefs and Images
Perception test which can be used to follow up on what students have learned from the unit.

NOTES

[1]See especially the following works for studying about stereotypes:

Walter Lippman, Public Opinion (New York: Harcourt, Brace and Co., 1922).

Gordon Allport, The Nature of Prejudice (New York: Doubleday and Co., 1958).

Milton Rokeach, Beliefs, Attitudes and Values (San Francisco: Jossey-Bass, Inc., 1968).

S.E. Asch, Social Psychology (New York: Prentice-Hall, 1952).

[2]S.I. Hayakawa, "Recognizing Stereotypes as Substitutes for Thought," Review of General Semantics, 7, (1950), pp. 208-210.

[3]Jerome S. Bruner, Jacquiline J. Goodnow, and George A. Austin, A Study of Thinking (New York: John Wiley and Sons, 1956), p.12.

[4]Harold R. Isaacs, Images of Asia (New York: Harper and Row, 1972), p. xviii.

[5]Below is a partial listing of theoretical works on the nature of power and groups in ethnic and racial relations:

Oliver Cox, Caste, Class and Race (New York: Modern Reader, 1948).

Frantz Fanon, A Dying Colonialism (New York: Grove Press, 1965).

R.S. Franklin and Solomon Resnik, The Political Economy of Racism (New York: Holt, Rinehart & Winston, 1973).

Gehard Lenski, Power and Privilege: A Theory of Social Stratification (New York: McGraw-Hill, 1971).

R.A. Schermerhorn, Comparative Ethnic Relations: A Framework for Theory and Research (New York: Random House, 1970).

[6]The word "new" is used here and in following text in quotation marks because information may be new to a person only in the context that it has new meaning for him, not merely because he has never been exposed to it before.

[7]For example, see the following:

Harold R. Isaacs, Images of Asia (New York: Harper and Row, 1972).

David C. King, Perception/Misperception: China/U.S.A., a mixed media classroom kit, (New York: Schloat Productions, 1973), Center for Global Perspectives.

Section One: IMAGES AND ME

Title: BEHIND OUR EYES

Introduction:

There is a Chinese proverb that says, "We see what is behind our eyes." This first activity introduces students to the concept of perception by illustrating the idea that it is not our eyes that are to blame when we inaccurately view objects, but rather our minds.

Objectives:

Students will examine 10 figures to distinguish between what they perceive as reality and what is reality.

Students will state hypotheses about the implications of misperceiving other people.

Procedure:

Step 1: Ask students to read Handout 1, "To Students."

Step 2: While they are reading, write the proverb on the chalkboard: "We see what is behind our eyes."

Step 3: Ask for volunteers to explain what they think the proverb means. Don't spend too much time on this. If students seem puzzled or if they don't seem to know, explain that you'll come back to the quotation later and go right on to Step 4.

Step 4: Explain to the students that the figures 1-10 on Handout 2 illustrate one interpretation of the proverb. Here is a guide for taking students through the figures:

Figure 1
Which of the two horizontal lines is longer?

ANSWER: Both lines are the same length. What causes us to be misled is not clearly understood. Psychologists tell us that we are influenced by the other lines in the drawing which lead us to make wrong guesses about what we perceive.

Figure 2
Are the horizontal lines straight?

ANSWER: Yes, even though they appear to be bent. The illusion is caused, in part, by our interpretation of the lines in context with the other lines.

Figure 3
Are the horizontal lines straight?

ANSWER: Yes. (Same reason as given for Figure 2)

Figure 4
Does the square have straight sides or are they bowed inward?

ANSWER: The square has straight sides, even though we perceive them as being bowed.

Figure 5
Is the cube facing left or right?

ANSWER: Possibly, both ways. Our perceptions keep changing.

Figure 6
Which way through the coils--left or right?

ANSWER: Possibly, both ways. Our perceptions keep changing.

Figure 7
Do you see a flight of stairs or an overhanging cornice?

ANSWER: Possibly, both. Our perceptions keep changing.

Figure 8
Do you perceive movement in this drawing?

ANSWER: Most people do because of the involuntary movement of the eye.

Figure 9
Is this a "possible figure" or an "impossible" one? Follow the stairs around and try to determine whether they're going up or down.

Figure 10
Is this a "possible figure" or an "impossible" one? Try to imagine what the triangle would look like in a three-dimensional plane.

Debriefing:

1). How could the figures be used to illustrate the point that "seeing is not believing?"

2). How do you explain why you might have been "fooled" by some of the figures?

3). Can you suggest what the Chinese proverb means after having viewed the 10 figures? (One possible interpretation would be that the source of our illusions and misperceptions must be sought in the brain, not in the eye.)

4). Suggest some problems that might arise when you misperceive other people. In other words, what things might happen because you thought you say something in another person that wasn't really there? Suggestion: ask students to write stories about these problems.

IMAGES OF CHINA

To Students:

This is a book about you and how you see other people. Specifically, it is a series of activities that can help you check out some images you may have of China and the Chinese.

There will be some reading for you to do. For the most part, however, the activities in the book ask you to do things like study and analyze pictures and other kinds of information, write down things you notice about the ways you may be seeing the Chinese, and go out into your community to bring back objects and information to your classroom.

By the time you are finished doing most of the activities you should find that you have acquired some new ways of looking at the Chinese and at other groups of people as well.

HANDOUT 2

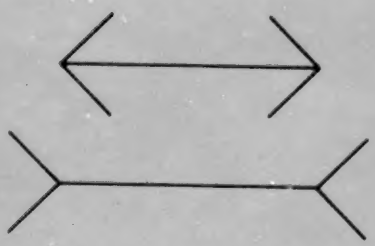

Figure 1

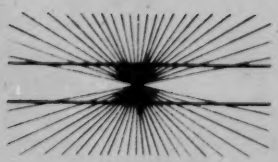

Figure 2

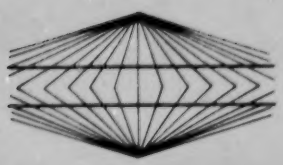

Figure 3

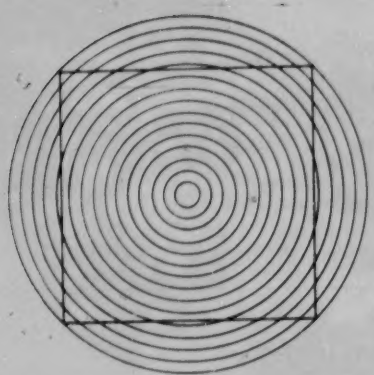

Figure 4

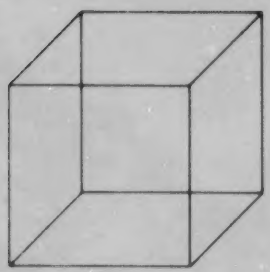

Figure 5

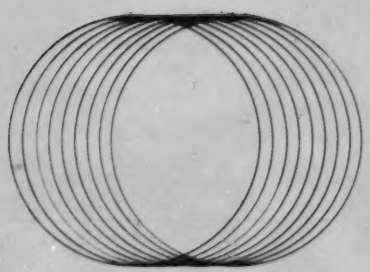

Figure 6

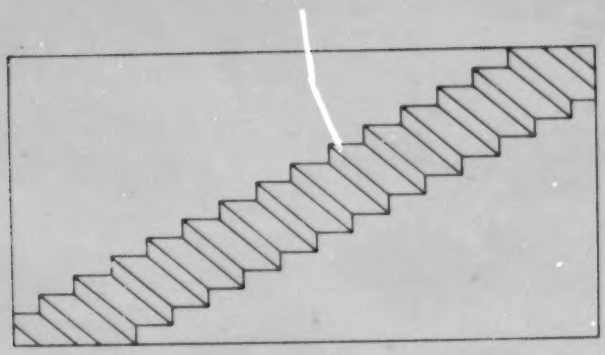

Figure 7

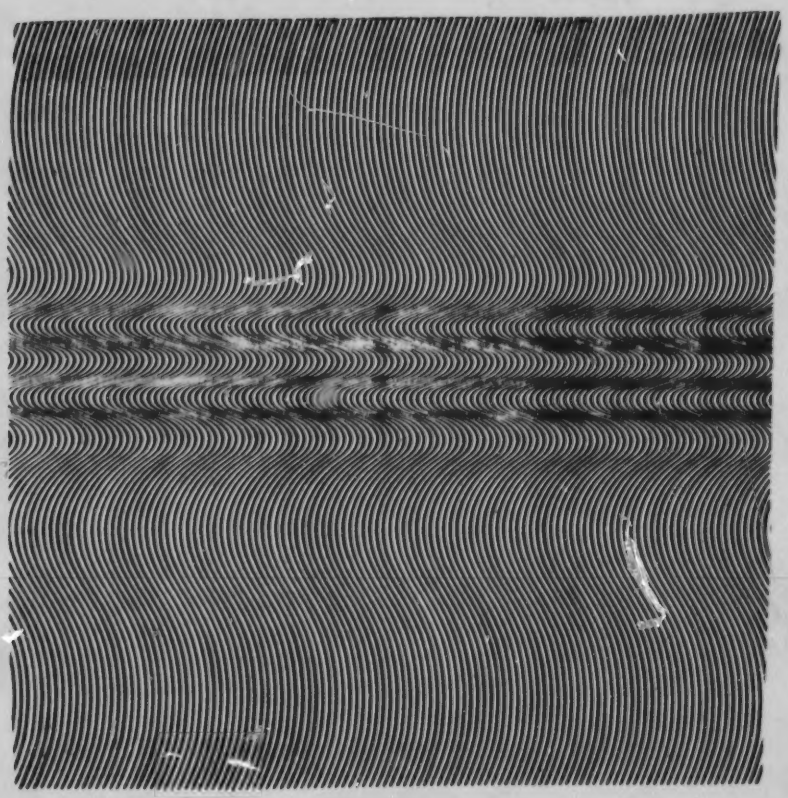

Figure 8

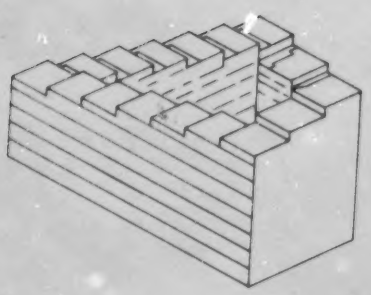

Figure 9

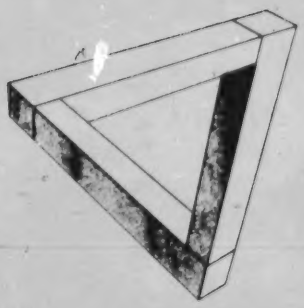

Figure 10

Title: THE WOMAN

Introduction:

BEHIND OUR EYES introduced students to the idea that what we perceive can be misleading. This activity demonstrates the importance of programming or preconditioning us to perceive certain things.

The drawing used in this activity was first used for psychological purposes in 1930 by E.G. Boring. (See E.G. Boring, "A New Ambiguous Figure," American Journal of Psychology, 930, p. 444.)

Objectives:

Students will view three drawings, two of which will serve to precondition or program them to images of a woman.

Students will discuss the implications of the activity for forming images of national, cultural and ethnic groups.

Materials and equipment: Make transparencies of the three drawings on pages 12 - 14, overhead projector, screen.

Time: 20 minutes

Procedure:

Step 1: Ask one half of the class to stand up and face away from the screen. Tell group seated that you are about to show them a drawing on the screen which they should study silently for about 5 seconds. Show transparency A to seated group for no longer than 5 seconds, then turn off projector. Ask group that was standing to turn around and be seated.

Step 2: Ask group that was seated in Step 1 to stand up and face away from the screen. Tell group seated that you are about to show them a drawing on the screen which they should study for about 5 seconds. Show transparency B to seated group for no longer than 5 seconds, then turn off projector. Ask group that was standing to turn around and be seated.

Step 3: Show entire class transparency C.

Discussion:

1). How many students see an old woman? How many see a young woman? Both? Usually, most people in the first group see the young woman and most people in the second group see the old woman because they were preconditioned or programmed to do so. Ask people in each group to explain to persons in the other group where the outline of "their" woman is. Pass out copies of the first two figures for this purpose.

2). What would it mean to say some of you were PROGRAMMED to see one woman or the other?

3). What implications might this programming have for us in forming images of peoples in other national, cultural or ethnic groups? (Control of what we see is important. It's also important to look at what "locks" us into seeing one thing to the exclusion of other things.)

A

B

C

Title: RUMOR

Introduction:

In THE WOMAN students could begin to see how much programming or preconditioning can influence what we see. The much-used technique in this activity is based upon experiments conducted by Allport and Postman in the United States in the 1940's.

Objectives:

Students will look at a picture then pass along their perceptions of it to other students.

Students will discuss which elements in the picture were omitted and which were added by the students as the story was passed along.

Students will focus discussion on the selectivity of perceptions.

Materials: Handout 3 or a picture of your choosing taken from a current magazine.

Time: One class period

Procedure:

Step 1: Choose six students to be reporters. Choose one student to be doorkeeper. Send the six reporters out of the room, and explain to the group that they will now have a chance to see what happens to a story as it is told and retold. When introducing the clinic to the rest of the class you might say something like this:

This is a demonstration to show you how a rumor grows as it travels. Six volunteers have been picked to act as reporters. A picture will be shown to you to study. We will call in the first reporter, who will be the only one of the six to see the picture with you. He will study it, and then tell the next reporter as much as he can remember from the picture. Then reporter number 2 (anyone of the remaining five) will repeat the story to reporter number 3, and so on, until each reporter has had a chance to tell the story. As the report is passed

on from person to person, we will watch to see what changes take place in the story as it is passed along. After the reporters have finished, we will begin a discussion on why the changes in the story were made.

Step 2: Show the group Handout 4 (or your picture). About 60 seconds of exposure to the picture will do. Caution the rest of the class not to laugh, comment or coach the reporters in any way during the demonstration. Also, be sure that the reporters talk loudly enough for the entire group to hear.

Step 3: Ask the doorkeeper to bring in reporter #1. Let him look at the picture for about 30 seconds. Then ask him to turn the picture over, face down on a table.

Step 4: Call in reporter #2, but don't let him see the picture. Ask reporter #1 to describe the scene in the picture.

Step 5: Bring in reporter #3. Ask reporter #2 to repeat the story he has just heard from reporter #1.

Step 6: Continue until each reporter has heard and retold the story. Let reporter #6 tell the whole group his version of the story hold him by reporter #5.

Debriefing:

Focus the discussion on selectivity of perception.

1). What elements in the picture were omitted as the story was told and retold?

2). What was added to the story as it was passed along?

Title: HO-HUM, INTERESTING FACT, THAT'S A PROBLEM!"*

Introduction:

This activity points toward another important dimension of perception -- the same data is perceived differently by different people. This principle is so simple, it may seem ludicrous. However, many people tend to forget it. When some people perceive something as a problem, others seem dumbfounded about why they see it that way. An essential part of the perception process is selectively perceiving so as to construct "reality" as you see it. Accordingly, this activity can be used to build on the rumor clinic experience to demonstrate how selectivity of perception leads to one of three forced-choice reactions in students.

Students are presented with 10 pieces of data on slides. As they view them, they are to react in one of three ways: HO-HUM, INTERESTING FACT, OR THAT'S A PROBLEM.

Objectives:

Students will respond to each slide in one of three ways: Ho-Hum, Interesting Fact, That's A Problem.

Students will discuss how the pieces of data elicit a variety of responses.

Time: 45 minutes

Materials: Reproduction of the following chart on a chalkboard or transparency:

	"Ho-Hum	"Interesting Fact"	"That's a Problem!"
Card No. 1			
Card No. 2			
Card No. 3			
Card No. 4			
Card No. 5			
Card No. 6			
Card No. 7			
Card No. 8			
Card No. 9			
Card No. 10			

*Format for this activity was suggested by John Haas, School of Education, University of Colorado.

Procedure:

Step 1: As students examine each slide ask them to react by raising their hands in one of three ways: "Ho-Hum - if the slide doesn't seem of much interest to them, "Interesting Fact" - if it's an interesting slide, "That's A Problem" - if you think the slide shows a problem.

Step 2: Compile a class response on the chalkboard or transparency.

Step 3: Go back through each and ask for reasons for the differing perceptions of the slides.

**Slides available in A-V kit. An alternative would be to make up your own statements. Here are a few examples of statements you might make up for use in this activity:

1. There are more than 800 million people in China.
2. China is ruled by people in the Chinese Communist Party.
3. etc.

Title: WHAT ARE STEREOTYPES?

Introduction:

The preceding activities in this unit have emphasized four important aspects of perception: 1). perceptions can be misleading, 2). programming affects our perceptions, 3). we selectively perceive things by adding and omitting data, 4). perceptions of the same thing differ among people.

What Are Stereotypes? focuses our study of perception more specifically by asking students to examine the phenomenon of stereotyping. At the conclusion of this activity students should be able to list some dimensions of stereotyping as a part of their perceptual process.

Objectives:

Students will associate certain racial and ithnic group with a list of adjectives.

Students will define stereotyping.

Materials: Handout 4 & 5

Time: one class period

Procedure:

Step 1: Ask students to break into groups of four to six.

Step 2: Distribute copies of Handout 4 to each group.

Step 3: Each small group should identify the racial and national groups according to characteristics under the adjectives list. More than one adjective may be used to describe any one group. The results do not have to reflect the actual beliefs of each group. The responses can be what students believe to be common stereotypes of the particular national group. Adjectives not included in the list may be used. **BEFORE ANY PARTICULAR RACIAL OR NATIONAL GROUP IS CHARACTERIZED, A MAJORITY OF MEMBERS OF THE GROUP MUST AGREE TO THE ADJECTIVES USED.**

Step 4: One member of each small group should be selected to record decisions of the group.

Step 5: Spend about 10 minutes asking each recorder to share the lists of adjectives agreed upon by the small groups.

Step 6: DISCUSSION

1). Did some of you find this activity difficult? If so, explain why. If not, why not?
2). What is a stereotype? (A stereotype is a rigid category used in perceiving people on the basis of a single characteristic. From this single characteristic, it is assumed that they possess a number of associated traits and behavior patterns. Stereotypes often contain a kernel of truth, surrounded by a complex set of distortions and fantasies.
3). When do stereotypes become abusive of the group they are supposed to describe?
4). How can sterotypic perceptions of people be misleading?
5). What part does programming play in the formation of stereotypes?
6). What part does selective perception play in stereotyping?
7). What would have happened in your group if the rule for deciding which adjectives to use would have stated that you must reach consensus before a final decision (i.e., total agreement among group members)?
8). What do you think is important in learning about stereotypes?

Step 7: To prepare for comparing the data, distribute the handout "Racial Stereotypes and One Hundred College Students." Ask students to compare class results with the study.

WHAT ARE STEREOTYPES? WORD LIST

Americans	artistic
Chinese	cruel
English	extremely nationalistic
Germans	ignorant
Irish	imitative
Arabs	impulsive
Italians	industrious
Jews	intelligent
Blacks	lazy
Mexicans	loyal to family ties
	materialistic
	fond of spicy food
	mercenary
	musical
	pleasure-loving
	pugnacious
	quick-tempered
	reserved
	scientifically minded
	shrewd
	sly
tradition-loving	sportsmanlike
very religious	superstitious

"Racial Stereotypes and One Hundred College Students"

Look at the following study conducted by Katz and Braly in 1933.[1] Compare your answers in the small group with the results below. (Only the two characteristics receiving the highest percentage of agreement are given.)

Americans -- industrious (48%) and intelligent (47%)

Chinese -- superstitious (34%) and sly (29%)

English -- sportsmanlike (53%) and intelligent (46%)

Germans -- scientifically minded (78%) and industrious (65%)

Irish -- pugnacious (45%) and quick-tempered (39%)

Italians -- artistic (53%) and impulsive (44%)

Japanese -- intelligent (45%) and industrious (43%)

Jews -- shrewd (79%) and mercenary (49%)

Negroes -- superstitious (84%) and lazy (75%)

Arabs -- cruel (47%) and very religious (26%)

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[1] Katz and Braly, "Racial Stereotypes of One Hundred College Students," Journal of Abnormal and Social Psychology, 28: 280-90.

Section Two: IMAGES OF CHINA

Section Two: IMAGES OF CHINA

To Teachers:

This section of the unit consists of ways to pre-test students' stereotypic images of the Chinese. It can help them apply some of the knowledge they gained about stereotyping from Section One.

It is not necessary to use all of the activities in this section. However, it is suggested that you select activities from both those labeled "A" and those labeled "B." The "A" pages are pretests for images of the Chinese. The "B" pages are follow-up activities to check out the accuracy of the images elicited from the pretests. If only the pretests were used, there would be the danger that existing stereotypes would simply be reinforced or even new ones created without opportunities to check for accuracy.

Title: WHEN I THINK OF CHINA, I THINK OF . . .

Introduction:

This activity is designed as a pretest for images of China and its people.

Objective:

Students will list phrases describing what they think of when they think about China.

Time: 20 minutes

Procedure:

Step 1: Ask students to write down in one or two-word phrases what they think of China. Phrase the question like this: WHEN YOU THINK OF CHINA, WHAT COMES TO MIND?

What do the Chinese look like?

What kinds of activities do the Chinese engage in?

What do their houses and clothes look like?

What is the natural setting like?

What's important to the Chinese?

Step 2: Spend a few minutes eliciting responses from students. Be careful not to intimidate. This activity is designed to get out images not to judge them. Students quickly catch on if you put them down.

Title: MY IMAGES

Introduction:

"My Images" represents an additional way of pretesting your students' stereotypic images of the Chinese. You may wish to compile a numerical score for each of the word pairs for the entire class. This data would be valuable to keep until the end of the unit to see if scores have changed.

Objectives:

Students will circle a number from 1 to 7 on a survey of word pairs about the Chinese.

Students will compare (point out similarities and differences) numerical scores between the two surveys.

Materials: Instruction to "My Images"; Handouts 6 & 7

Time: 30 minutes

Procedure:

Step 1: Pass out instructions for "My Images." Answer questions about procedure as explained on the sheet.

Step 2: Ask class to fill out Handout 6.

Step 3: Compile class scores on each of the word pairs OR compile class scores on each of the word pairs students are interested in finding out about.

Step 4: QUESTIONS

1). Which of the scores tend to be negative? Which positive? Which neutral? Add up the number of negative scores and compare with the number of positive and neutral ones. Are there more negative images?
2). How might someone with the images compiled for your class act toward a Chinese person?
3). What difference does it make that the scores turned out as they did?
4). From what sources (TV, magazines, parents, other relatives, friends, newspapers, comics, etc.) do you think the class got these images?

INSTRUCTIONS FOR "MY IMAGES"

You are asked to participate in a survey to find out how you view the Chinese. Since this kind of survey might be new to you, a few examples will help you complete it.

The example here has no relationship to the Chinese. It is merely used to show you the mechanics of answering the survey.

Suppose you were given the following statement and sets of words:

I THINK THE WORLD WE LIVE IN TODAY IS . . .

Stable 1 2 3 4 5 6 7 Unstable

You would think for a monent about how you viewed world stability. If you think the world is extremely unstable, you would probably CIRCLE the 7 to indicate your view. If you think the world is very unstable, or simply unstable, you might CIRCLE the 5 or 6; somewhat stable, circle the 3 or 4; very stable, circle the 2; extremely stable, circle the 1.

There is no attempt to trick you with the questions. Please answer all questions honestly and to the best of your ability. UNDER NO CIRCUMSTANCES PUT YOUR NAME ON THE SURVEY.

NOTE: YOUR TEACHER MAY WANT TO TABULATE THE RESULTS OF THE SURVEY AND DISCUSS CLASS RESPONSES TO THE ITEMS. IN ANY CASE, WE SUGGEST YOU KEEP YOUR COPY OF YOUR SURVEY AND PUT IT AWAY SOMEWHERE, SO THAT YOU CAN WORK WITH IT AGAIN AT THE END OF THIS UNIT.

MY IMAGES

(Please CIRCLE the number on the word scale that best expresses your views.)

"WHEN I THINK OF CHINESE PEOPLE, I THINK OF PEOPLE WHO ARE ..."

KIND	1 2 3 4 5 6 7	CRUEL
HEALTHY	1 2 3 4 5 6 7	UNHEALTHY
DISHONEST	1 2 3 4 5 6 7	HONEST
HAPPY	1 2 3 4 5 6 7	SAD
QUIET	1 2 3 4 5 6 7	LOUD
HARDWORKING	1 2 3 4 5 6 7	LAZY
BRAVE	1 2 3 4 5 6 7	COWARDLY
RELIGIOUS	1 2 3 4 5 6 7	NOT RELIGIOUS
POOR	1 2 3 4 5 6 7	RICH
INTELLIGENT	1 2 3 4 5 6 7	IGNORANT
WARLIKE	1 2 3 4 5 6 7	PEACEFUL
PROGRESSIVE	1 2 3 4 5 6 7	TRADITIONAL

Title: DRAW ME A PICTURE

Introduction:

This activity is an alternative way of eliciting students' images of the Chinese. Students of all ages carry around pictures in their heads of other peoples.

Objectives: Students will---

draw pictures of Chinese based on their current images,

list characteristics of their images based on the pictures they've drawn,

check off stereotypes they associate with the pictures from a list provided in these materials,

discuss at least 5 questions regarding their images and pictures.

Materials: paper, 3 or four boxes of crayons, masking tape, Handouts 8 & 9

Time: one class period

Procedure:

Step 1: Ask class to break into pairs or trios.

Step 2: Pass out paper. Instruct groups to DRAW PICTURES OF CHINESE PEOPLE. (One picture per student is preferable.)

Step 3: Ask groups to tape up their pictures of the Chinese around the room.

Step 4: Pass out copies of Handout 8. Ask students to fill out the handout.

Step 5: Pass out copies of Handout 9. Instruct students to fill out the handout.

Step 6: DISCUSSION

1). Which of the images of Chinese you listed in this activity are negative? Which positive? Which neither? Add up

the negative ones and compare with the number of positive and neutral ones. Are there more negative images?

2). How might someone with these images act toward a Chinese person? Role play a situation and demonstrate what you mean.

3). What difference does it make that we have images like these?

4). From what sources (TV, magazines, parents, other relatives, friends, newspapers, comics, etc.) do you think you derived these images?

According to the group of pictures your fellow students have drawn, what are the CHINESE like? Use short phrase descriptions in each of the below categories that apply.

Clothing --

Hair style --

Hats --

Eyes --

Mouth and teeth --

Facial expression (happy, sad, etc.) --

Other facial features (nose, ears, etc.) --

Language (if applicable) --

How they talk --

Where they live (if applicable) --

What they're doing --

What they eat (if applicable) --

How they eat (if applicable) --

Other characteristics you notice --

According to the pictures and the descriptions you wrote down in Handout 8, which of the characteristics listed below could you check off as images of the Chinese some of your class members have?

_____ Chinese people look alike

_____ wear pigtails

_____ have buckteeth

_____ wear pointed hats

_____ are yellow in complexion

_____ are happy

_____ are sad

_____ have slanted eyes

_____ wear goatees and mustaches

_____ ride in rickshaws

_____ wear sandals

_____ speak broken English

_____ have a strange language

_____ have straight hair

_____ dress alike

_____ other images? _____

Title: CHINESE GREETING CARDS* (Based on an exercise written by H. Thomas Collins, Director of Schools Program, Center for Global Perspectives)

Introduction:

One way of getting out and checking stereotypes of the Chinese is by asking students to participate in this activity, then immediately follow-up by asking them to participate in "Comparing Images" (Activity 14). In doing so, students can quickly uncover many of the current images in our society regarding the Chinese.

Objectives:

Students will list in one or two word descriptions stereotypes of the Chinese based on the collection of greeting cards slides.

Students will gather additional data by collecting greeting cards on their own.

Materials: Chinese Greeting Cards slides*; 35 mm slide projector

Time: 30 minutes

Procedure:

Step 1: As students view the slides in the set, ask them to WRITE DOWN ON A PIECE OF SCRATCH PAPER WHAT THE CHINESE ARE LIKE BASED ON WHAT THEY SEE IN THE SLIDES (one or two word descriptions will do). Here are some questions you might mention to help guide them:
What do the Chinese look like according to the slides? (Hair, facial expression, nose, eyes, clothing, etc.)
What can you say about Chinese language based on the slides?
What can you say about Chinese customs? Philosophy? Anything else?

Step 2: When you've finished showing the slides, list as many student responses as you can on the chalkboard. The longer the list the better. (Leave some space for student responses in "Comparing Images").

Step 3: QUESTIONS
1. Which of the descriptions you wrote down do you think are accurate?
2. How would you go about checking out whether or not they are accurate?

*Chinese Greeting Cards slides are in A-V kit.

Title: WRITE A STORY

Introduction:

In dealing with students and their perceptions of other cultures it is important that students recognize the tendency people have of seeing others as different or strange and not as familiar. If we see another group as different or strange, then we can treat them differently than we treat ourselves. In times of war this process allows us to see other groups of people as non-human. In this activity students are asked to write a story about the Chinese using a list of works with which the students have common experiences. Will the students use words to develop strange and exotic stories about the Chinese. If so, why?

Objectives:

Students will express their images of the Chinese by writing stories using a list of commonly used words.

Students will state hypotheses that might explain why we tend to perceive other cultures as strange and different.

Materials: Write the word list on the board or overhead projector.

Time: 1 class period

Procedure:

Step 1: Write the list of words on the chalkboard.

Step 2: Have the students form pairs. Ask each pair to write a story using the list of words. Tell the students that they don't have to use all of the words but they should use at least 10 of them. One person in the pairs writes a story about China and the other writes a story about their state.

Step 3: Have some of the students read their stories to the entire class.

Step 4: In what ways are the stories similar and different. Ask students to suggest reasons that would explain why we see China as strange and different in our stories and why we don't associate the words the same way with China as we do with ourselves.

WORD LIST

Bread

Candy

Soap

Cereal

Water

Horse

Bank

Car

School

Tennis

Beer

Bicycle

Funeral

Breakfast

Shirt

Movie

Title: CHINA POSTCARDS

Introduction:

So many of our images about others are strongly determined, influenced and reinforced by pictures. Pictures have a tremendous power over our perceptions of other groups. In this set of activities students have an opportunity to discover how pictures influence our views while learning skills which will allow the students to evaluate and use pictures from other cultures.

Objectives:

To determine student perceptions of China by having them select 5 post cards for inclusion in a textbook on China.

To evaluate students' initial selections after having participated in several other activities that test student perceptions of China.

Materials:

You will need postcards from China. These postcards are available for $1.00 for a package of 15 from China Books and Periodicals, Inc.

West Coast Center
2929 Twenty-fourth Street
San Francisco, CA. 94110

There are over 20 different sets on these four general topics:

China's Fine Arts
China's Cities
China's Landscapes
China's Sports, Ballet and Opera

Orders take 2 to 3 weeks so plan ahead on this activity.

Procedure:

Step 1: Divide the class into groups of 3 to 4 students. Tell the students that they have been selected to pick the photographs for the new textbook about China that is being produced for their schools. There is only room for 5 photos and the group is asked to pick the most representative or common pictures to go into the text.

Step 2: Hand each group 15 to 20 cards (if possible) from which they are to make their selection of the 5 most common or typical. Ask each group to select a representative who will present their group's selections to the rest of the class with explanations about why that choice was made.

Step 3: As the selections are presented, ask a student to record reasons given for the selections. Keep this document and the cards chosen for later in the unit.

Step 4: You may want to discuss some of the choices.
1). Did the groups make similar choices? What were they?
2). Was each group in agreement as to the choices?
3). How long did it take to make the decisions?

Step 5: After students have examined their views of China by participating in other activities in the unit, have them do the activity again. Check their new choices and reasons with the record of choices they made during the first round.
1). Did it take longer to make the decisions?
2). Was there more or less agreement on the selections?
3). Were any selections different? If so, why?

Title: CHINESE CHILDREN'S LITERATURE

Introduction:

This activity provides one means of checking your students' perceptions about China and the Chinese with some actual data produced in the PRC and by the PRC.

Objectives:

Students will list specific images of the Chinese and Chinese society from a series of booklets written for children in the PRC.

Students will compare Chinese images of themselves with their own images of the Chinese.

Materials: Packet of booklets from China*

Time: 2 class periods

Procedure:

Step 1: Distribute children's literature booklets to students. Allow plenty of time for study and to pass them around so that students are exposed to a variety of the booklets.

Step 2: Make certain each student has a booklet (this activity could be done in groups of 2-3 students as well). Focus on having students write down answers to the following:

1). What do the Chinese look like in their own images? Be specific.
2). What kinds of activities do children engage in according to the stories?
3). Describe the geography as its portrayed in the booklets.
4). What's important to the Chinese, according to the booklets?

Step 3: Ask students to go back to their responses in "When I Think About China, I Think Of ..." or in "Chinese Greeting Cards." Ask them to compare their images with the images in the booklets. Which do they think are more accurate perceptions of the Chinese? Why? How do they account for the differences?

*Order from: China Books and Periodicals

Title: GOOD CHILDREN (Adapted from an activity by Barbara A. Smith)

Objectives: Students will ...

act out a dominant value of the People's Republic of China -- cooperation among children,

unsramble a set of picture stories,

discuss the relationships between PRC cultural values and the stories.

Materials: Good Children activity*

Time: One class period (or less)

Procedure:

Step 1: Post the titles of the stories around the room.

Step 2: Distribute the pictures. (If necessary give some participants two pictures from the same story so that all the pictures will be used.)

Step 3: Give the following instructions:

1). The signs you see around the room are titles to some picture stories. You are each getting one piece of one of the stories.
2). Your task is to find the people with the other pieces to the story you have. There are 6 or 7 pieces to each story.
3). When you have found all the parts of your story put them in order, figure out what the story is, and decide which title fits.
4). When you have put all the stories together, stand near the title of your story.
5). No group may stand by their title before the other groups have put their stories together. You may help each other. You must all finish at the same time. No group may finish ahead of another group.

Debriefing:

1). Tell your stories.

2). Which society did the stories come from? What is being taught by the stories?

3). Are there institutions in our own society that teach similar values? If so, what are they?

4). What was significant about the way we did this activity in terms of learning about the society?

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*These picture stories are from a booklet entitled Good Children which is available for 50¢ plus 35¢ handling from CHINA BOOKS AND PERIODICALS, West Coast Center, 2929 - 24th St., San Francisco, CA. 94110.

Title: COMPARING IMAGES

Introduction:

Here is one answer to Question 2 (Step 3) in CHINESE GREETING CARDS. How many of the images conveyed in the greeting cards are NOT confirmed by the data presented in this activity?

Objectives:

Students will list in one or two word descriptions, images of the Chinese from the pictures in the slides.

Students will point out discrepancies between the images they listed in CHINESE GREETING CARDS activity and images they list in this activity.

Materials: Comparing Images slides*; 35mm slide projector

Time: one class period

Procedure:

Step 1: As students view the slides, ask them to WRITE DOWN ON A PIECE OF SCRATCH PAPER WHAT THE CHINESE ARE LIKE BASED ONLY ON WHAT THEY SEE IN THE SLIDES (again, one or two word descriptions will do). Here are some questions to help guide them:

1). What do the Chinese look like according to the slides? (Hair, facial expression, nose, eyes, clothing, etc.)
2). What kinds of activities are they engaged in?
3). What can you say about Chinese customs? Philosophy? etc.?

Step 2: When you've finished showing the slides, list as many student responses as you can on the chalkboard. The longer the list the better.

Step 3: QUESTIONS:

1). Did you find this activity more difficult or less difficult to do than CHINESE CREETING CARDS? (Many students will find this activity more difficult because the images are not stereotypic, thus less easily expressed.)
2). What did you find out about the Chinese from this activity that was not listed in your responses in the greeting card

activity? (Possible responses: Chinese are engaged in a lot of industry; Chinese not buck-toothed, etc.)

3). What other data sources can you think of that you could use to check out the perceptions?

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*Comparing Images slides available from:

Center for Teaching International Relations

Title: WHICH IS CHINA?*

Introduction:

This activity can be used as one way of breaking up stereotypic images of the geography of China by showing its geographic diversity. (A word of caution: these slides may give the impression that China is totally rural and has no big cities. Students should understand that China has 16 cities with populations over a million.) Several of the scenes could be taken for parts of the United States. Hence, possible stereotypes students might have about China consisting of nothing more than terraces, rice fields and the Great Wall could be challenged by this activity.

Objectives:

Students will be exposed to slides showing the diversity of China's geography.

Students will be asked to hypothesize about what stereotypes might have influenced their thinking about the origin of some of the scenes.

Materials: "Which is China?" slides**; 35mm slide projector

Time: 30 minutes

Procedure:

Step 1: Show slides. As you go through the scenes ask which ones are from China and which are from the United States. Then, explain that all of the scenes are from China.

Step 2: QUESTIONS:

1). Which of the scenes might have surprised you when you learned of their origin?
2). What stereotypes do you think were involved in your making the judgments?

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*This activity is an adaptation of "China's Geography" developed by H. Thomas Collins of the Center for Global Perspectives.

**"Which is China?" slides are in A-V kit to Images of China. Available from: Center for Teaching International Relations

Title: FACES*

Introduction:

This activity would help break the stereotypes that "all Chinese look alike," and have stereotypic facial characteristics. All of the drawings included in the activity were done by Chinese in 1973 in the Peoples' Republic of China.

Objectives:

Students will write down countries they think the faces are from.

Students will check what they have written down against accurate information about the origin of the drawings.

Materials: "Faces" slides**, 35mm slide projector

Time: one hour

Procedure:

Step 1: Ask students to go through the drawings one at a time. Ask them to write down the name of a country or place in the world where they think the person in the drawing is from.

Step 2: Spend a few minutes listing all the different countries they've written their lists on the chalkboard. Ask their reasons for making the choices they did.

Step 3: Inform them that ALL of the drawings are of Chinese people and that they were drawn by people in the Peoples' Republic of China during 1973.

Follow up

HOW DID THIS ACTIVITY AFFECT YOUR IMAGES OF THE CHINESE? (Hopefully, it will have helped break down the stereotype many people have that "all Chinese look alike."

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*Based on an exercise written by H. Thomas Collins, Director, Schools Program, Center for Global Perspectives.

**Available in A-V kit to Images of China from Center for Teaching International Relations.

Title: PICTURE SEARCH

Introduction:

Pictures can have a powerful influence on the images people form of other cultural and national groups. Students are asked to point out what seems unfamiliar to them and why in a series of slides from China. Then they consider what might seem strange to outsiders about their own community.

Objectives:

Students will view five slides taken from pictures made in the Peoples' Republic of China and list their perceptions of what seems strange in the slides.

Students will reverse the context by hypothesizing about what may seem strange to people from China about the students' own community.

Materials: Picture Search slides*; 35 mm projector

Time: one class period

Procedure:

Step 1: Explain to the class that they are about to see 5 slides. As they view the slides they are to write down anything that strikes them as strange in each slide. About 60 seconds on each slide will do.

Step 2: Go back through the slides and ask what students wrote down for Step 1 for each slide. Focus on two questions about the things students wrote down:
1). What about the picture seems strange?
2). If this picture had been taken in your own community, would it still appear strange to you? Explain.

Follow up

Ask students to take pictures in their own community that they think would appear strange to people who live in China. Ask them to post the pictures around the room. Ask for explanations as to why students think the pictures they've taken might appear strange to people who live in China.

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*Picture Search slides in A-V kit. Available from: Center for Teaching International Relations.

Title: CHECKING PERCEPTIONS: THREE WAYS

Introduction:

This activity presents three modes through which students can broaden the information base they're using to help them more accurately perceive the Chinese. All of the pictures were taken from Chinese publications. Thus, the pictures present a collection of data from a frame of reference different than most students may be used to.

Objectives:

Students will analyze a set of pictures from Chinese periodicals using three modes of analysis.

Students will compare their findings among the three modes.

Materials: "Checking Perceptions: Three Ways" slides**;
35 mm projector

Time: one class period

Procedure:

Step 1: Divide class into three groups -- A, B, and C. Instruct Group A that as they look at the slides you are about to show, they are to jot down things in each slide that appear STRANGE to them and things that appear FAMILIAR to them. Instruct Group B that as they view the same slides they are to jot down ways in which the Chinese are "LIKE US" and "UNLIKE US" (meaning like and unlike the way they perceive life to be in the United States). Instruct Group C that as they view the slides they are to list ways in which Chinese people and Chinese life have VARIETY (how Chinese are different from each other).

Step 2: Debrief Group A. Ask the members of the group what they wrote down. Did all members of the group agree on what was strange and familiar about the pictures? Explain. What does it mean to say something is STRANGE? Let students struggle with this, but somewhere along the line it's important to point our that "strange" often means that we're not used to seeing or otherwise sensing whatever we're perceiving that way.

Labeling something "strange" says more about us than it does about the picture. Explain. What does it mean to say something is FAMILIAR? (We're used to seeing it; may be comfortable with it; etc.)

How would you go about making something that seems STRANGE to you in the pictures become familiar to you? Choose one picture and try to make this change. It should become clear to students that the changes are changes in THEIR PERCEPTIONS, not in the Chinese.

How would you go about making something that seems FAMILIAR to you in the pictures seem strange to you?

Step 3: Bebrief Group B. Ask the members of the group what they wrote down. Did all members of the group agree on what was "like us" and "unlike us?" What does it mean to say that something or someone is "like us?" "unlike us?"

Propose a contest between two subgroups in Group B. Whichever of the two groups -- the "like us" group or the "unlike us" group -- can come up with the longest list of ways in which the Chinese are "like us" and "unlike us" respectively, wins a prize.

Step 4: Debrief Group C. Put all the data from this group on the chalkboard. Go back to the list of stereotypes compiled in the activity and see how many of them now apply to the Chinese. When we are looking for the variety of a culture, is it easy or difficult to find? How might you use this technique to challenge your own stereotypes?

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*Pictures are from CHINA RECONSTRUCTS, CHINA PICTORIAL.

**"checking Perceptions" slides available from CTIR.

Title: ART AND VALUES*

Introduction:

This activity uses contrasting art forms from China to illustrate how we can become trapped into certain images.

Objectives:

Students will list values of the Chinese based on two sets of Chinese art slides.

Students will discuss the influence of the data base on formation and reinforcement of images.

Materials: Art and Values slides*; 35 mm slide projector

Time: 30 minutes

Procedure:

Step 1: Explain to students that they are about to view some paintings and posters. As they view the slides, ask them to write down what the people of the culture are like based on their art. (E.g., are they violent or peaceful? Are they industrial or rural? etc.) Show first series of slides.

Step 2: Explain to students that they are going to see another series of art slides and that they are to do the same task as explained in Step 1 for this series -- to write down what the people are like based on their art. Show second series of slides.

Step 3: Compile lists of reactions to each set of slides on the chalkboard. How do the reactions to the first series of slides compare with the reactions to the second series?

Step 4: Explain that both series of slides are from the PRC, and that both were done in the same period of time -- after 1949. Discuss the following statement: THE IMAGES WE FORM OF OTHER CULTURES DEPENDS A LOT UPON THE KINDS OF INFORMATION WE'RE EXPOSED TO.

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*Based on an exercise developed by H. Thomas Collins, Director, Schools Program, Center for Global Perspectives.
**Art and Values slides in A-V kit to Images of China.

Section Three: LOOKING AT IMAGES

In this section students examine some sources of information that have led to popular stereotypic images of the Chinese in the United States. Moreover, they are provided with opportunities to apply their knowledge of stereotyping to these sources.

Title: WHAT WAS TAUGHT ... AND WHAT I CAUGHT

Introduction:

Remember 8th grade social studies, or the T.V. reports about China? Most of us were taught a number of things about China both in and out of school. The question is, what did we learn? In this activity students are exposed to an essay by a person who went to public schools in the late 50's. After reading the essay students are asked to answer the question for themselves. Is what is taught ... what is caught?

Objectives:

Students will recognize by citing specific examples from their own experiences that what is taught to them is not what they remember.

Materials: You may read the essay or duplicate copies for each student in the class.

Time: one class period

Procedure:

Step 1: Tell the students that you would like to read to them (or have them read) an essay by a person who wrote down some of the things he learned about the Chinese. Use the following questions to analyze the article.

1). What was probably taught in the classes this person attended school?
2). Why are the views expressed in such a stereotypic manner?
3). Which statements are true?
4). Are there other things a person should learn about China?
5). Why is there a difference between what is taught and what is caught?
6). How do you know this person's school days took place in the late 50's?

WHAT WAS TAUGHT ... AND WHAT I CAUGHT ABOUT CHINA

by Gary Smith

Here, in summary, is what I remember about China and the Chinese from my school days:

There are millions of Chinese. In times of war, American soldiers form platoons to attack, Chinese "mass." There are so many of them that you could march them in rows of 8 (nowadays, it's rows of 11) off of a cliff into the ocean forever ... they reproduce so fast! (I wonder how they do that while they're marching?)

Chinese people don't care much about human life. They work, work, work all the time! If one of them gets killed, it doesn't matter to them because there are so many other Chinese to replace them.

Chinese have slanted eyes ... they all look alike too. Chinese women have their feet bound ... I don't know how they walk, but it slows them down because they remain at least 6 paces behind the men. Chinese eat everything with chopsticks ...they all eat rice (which is impossible to do with chopsticks, but they do it anyway). A Chinaman can live for weeks on a little ball of rice. Chinese write backwards. They have wise sayings...and most of their children are orphans.

The Chinese were first to do a lot of things. The Chinese invented gunpowder, porcelain and firecrackers. They don't celebrate the Fourth of July with firecrackers, though. Instead they celebrate the Year of the Dog or something like that. The Chinese invented a lot of stuff, but they didn't know how to use it right. But we could use it right. Americans are good at that.

One time the Chinese got together (they "massed") and built the Great Wall. They did it because they were weak and didn't want to let other people in their country.

China is a sleeping dragon. There's not much to worry about for a few years, however. They don't have any navy, but it doesn't matter because they don't have any guns or any way to get over here to attack us. They have an atom bomb, but the only way they can deliver it is in an American plane left over from World War II.

Someday the dragon will awaken -- and will we be scared! The Chinese will figure out how to get over here and get guns from Russia and overflow into America and their sheer numbers will kill us off.

A Chinaman will work for 10¢ an hour, whereas an American wouldn't think of working for less than $2.50 an hour. That's another way they're going to kill us off.

Title: "HOW TO TELL YORR FRIENDS FROM THE JAPS"*

Introduction:

Students look at stereotyping in one of its most extreme forms in this new article written shortly after the bombing of Pearl Harbor in 1941. This example illustrates how political factors, in this case the war, can have a profound influence on perceived differences. Students are asked to follow up their reading of the article with a search for stereotyping at other time periods.

Objectives:

Students will list differences between Chinese and Japanese as stated in the new article.

Students will sort out which differences are inaccurate.

Students will infer reasons why these differences were pointed out in the article.

Students will search for other examples of stereotyping in magazines.

Materials: Handout 10

Time: 2-3 hours

Procedure:

Step 1: Ask students to read and study the Handout, "How To Tell Your Friends From the Japs."

Step 2: Have students list at least 5 major differences the author of the article pointed out between Chinese and Japanese.

Step 3: Which of the differences make little or no sense? (Practically all of them are merely reflections of the times and their authorship and say virtually nothing about Chinese and Japanese. What difference is there (assuming any truth to the comparison), for example, in an average height of 5'5" and 5'2½"? Other comparisons are ludicrous.)

Step 4: Why do you think the article was written? (There were, of course, important reasons. Japanese were defined as the "enemy." There was widespread fear of being attacked, given our experience at Pearl Harbor. It was important for us to support China in the Far East and our view towards China was one of sympathy due to our perception of them as "weak" friends in the Pacific.)

Step 5: As a follow up, go to the library and search through old news magazines for other examples of stereotyping. Bring back these examples to class and share them with the rest of the group.

Here are some historical periods that might be worth starting with:

World War II (1939-45)

Cold War (1948-early 1960's)

Korean War (1950-53)

Cuban Missile Crisis (October, 1962)

Castro's "take-over" of Cuba (1961)

Vietnam War (1961-1973)

Title: IMAGES OF THE CHINESE AND JAPANESE THROUGH GALLUP POLLS

Introduction:

Gallup polls taken at different time periods can reveal a great deal about the changeability of perceptions regarding the Chinese and Japanese. Students can hypothesize about why the changes in perception occurred and about why certain characteristics prevail about these two national groups.

Objectives:

Students will make hypotheses about why the Gallup polls differ at key time periods.

Students will brainstorm ways of collecting and analyzing other data to verify the images seen in the Gallup polls.

Materials: Handout - "Images of the Chinese and Japanese"

Time: 30 minutes

Procedure:

Step 1: Pass out copies of Handout - "Images of the Chinese and Japanese"

Step 2: Ask students to make hypotheses about why the CHANGES in perceptions might have occurred in the three different time periods. Ask them to list at least three hypotheses.

Step 3: Compile a list of hypotheses on the chalkboard from the lists made in Step 2 above.

Step 4: QUESTIONS

1). How would you go about checking your hypotheses about the changing images of the Chinese and Japanese? (Old periodicals, magazines, newspapers, etc. to check out the "climate of opinion" of the times; current survey of attitudes using the same adjectives in the students' community; etc.)

2). Which adjectives on the Handout seem to apply to both the Japanese and Chinese? (Tendency to lump "Orientals" together in peoples minds.)

3). What are the three most commonly used adjectives for each group according to the Handout? Where do you suppose these images came from?

4). Ask students to brainstorm ways to check out their hypotheses made in Steps 2 and 3 above. Then, ask them to bring in data to verify their hypotheses.

5). Follow-up: The data for the Japanese on the Handout is missing for the year 1972. Conduct a survey using the adjectives on the sheet for your community for the year 1976. What do you find to be your community's current images?

Title: CHINA AND JAPAN IN TEXTBOOKS*

Introduction:

How's your and your students' ethnocentric sensitivity? Do you readily recognize bias and distortion in what you and your students read? Here is an opportunity to check out the ability to recognize and evaluate different kinds of treatment of both the Chinese and Japanese in American textbooks.

Contained in the series of cards are statements about China and Japan. The statements were taken from textbooks used in U.S. schools, published during the 1960's and 1970's.** An interesting point here is that school textbooks are often assumed to be "unbiased" simply because they are developed for use in a school setting.

The task is to read the statements and decide which ones are "OK" as they are written (context notwithstanding) and which ones are "NOT OK" (contain distorted, biased or ethnocentric views). After comparing findings with other members of the class, students may find their sensitivity to ethnocentric bias enhanced a bit.

Objectives:

Students will read 18 statements from U.S. textbooks pertaining to China, Japan and Asia in general.

Students will sort the eighteen statements into two piles according to their perceptions: OK and NOT OK.

Students will share information about their perceptions of the statements with other students in the class.

Students will classify types of distortion, ethnocentrism and bias according to the enclosed format.

Time: two class periods

Procedure:

Step 1: Ask students to read through the packet of cards. As they read, they are to decide which statements appear "OK" to them as they are written, and which ones appear "NOT OK"

to them as written. "OK" statements would be those that contain no noticeable distortion or bias. "NOT OK" statements would be those that distort, omit, denigrate, contain faulty facts and implications or are otherwise biased toward the Chinese, Japanese or Asians in general. They should place the cards in two separate piles: "OK" and "NOT OK."

Step 2: Ask students to volunteer information about which statements they placed in the "OK" pile and which they placed in the "NOT OK" pile. What is it about the statements that make them OK? What is it about the statements that make them NOT OK? ASK OTHER STUDENTS TO COMPARE THEIR FINDINGS AND SHARE ANY SIMILARITIES OR DIFFERENCES IN WHICH CARDS THEY PLACED IN WHICH PILES.

Step 3: Ask what new information students have gained from sharing the information as they did in Step 2.

Step 4: Pass out copies of Handout 11, "Questions for Analysis." Ask students to go back through the cards and fill our the chart as best they can.

Step 5: Ask students to share their findings.

Follow Up Activities:

1. Go back through at least FIVE of the statements you decided were "NOT OK" and reword them so that they are "OK."

2. Write a story about the Chinese and/or Japanese based on the "OK" cards. Then write a story about the Chinese and/or Japanese based on the "NOT OK" cards. Compare the stories. What images of the Chinese and Japanese are conveyed by each of the stories?

3. Using the format provided in "Questions for Analysis," go through your school's textbooks and other educational materials pertaining to China and Japan and do analyses of at least five statements of your choosing.

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*All quotations for this activity were excerpted from Asia in American Textbooks, Copyright 1976, by the Asia Society, Inc.
**It is not the intent of this activity to single out any author and/or publisher for criticism. Point out to students that books contain both useful and mishandled information. The statements contained on the cards were taken out of context of other materials in the texts. The idea is to have students learn to recognize statements out of context, as well as recognize bias and ethnocentrism.

QUESTIONS FOR ANALYSIS

1). Does the statement exclude or omit people it shouldn't?
Example: The typical secretary of the 1960's wore her skirts much shorter than other women of the era.
What's wrong? (What about male secretaries?)

2). Does the statement contain a stereotype or generalization that attempts to typify the behavior of a certain group of people to the exclusion of any other behavior?
Example: The Japanese wear impressive mustaches and laugh loudly at the wrong times?
What's wrong? (Behaviors described do not apply to all Japanese.)

3). Does the statement imply that China and Japan should be "Catching up with the West" instead of being judged by their own criteria?
Example: Finally, after centuries of struggle, Japan decided to adopt Western ways and enter the 20th Century.

No. of statements you think are NOT OK.	What is wrong with the statement?	How would you change the statement?	Why is your statement better?

1

REGARDING MAO TSE-TUNG'S PROMISE OF A BETTER LIFE FOR THE CHINESE

Everyone would live happily ever after. While these were mainly empty promises, they found sympathetic ears in a country where poverty and war had destroyed all other hope... The newly 'liberated' peasants were organized into 'mutual aid teams'.

2

At a time when Europe was rapidly entering the modern age and new nations were rising, Japan was still living under feudalism.

3

REGARDING POST WORLD WAR II U.S. OCCUPATION OF JAPAN...

The occupation authorities instituted many significant changes in Japanese life. Japen was given a democratic constitution, guaranteeing the people the right to participate in their government. Women were given the vote... School books were rewritten to teach Japanese children the ways of democracy. The Japanese people have taken enthusiastically to their new form of government, and to the new freedom in their personal lives.

4

Red China is using its growing power throughout the region... If they (nations trying for democratic forms of government) fail, much of the Far East will be closed to the people of the free world. American soldiers and arms have been sent to Southeast Asia to help keep South Vietman free of communism.

5

On July 7, 1853, the crews of some Japanese fishing boats in Tokyo Bay saw a strange sight. Into the mouth of the bay steamed a squadron of warships flying a foreign flag. The Japanese fishermen were speechless with amazement, for they had never seen a vessel propelled by steam.

6

Though we may find it hard to take mysticism and asceticism seriously, more than half the human race has done so. Indian transcendental ideas spread to China and Southeast Asia, and influenced Christianity as well. Such a career requires us to adjust our usual habits of thought and ask ourselves what we would do and how we might behave if it really were true that reality lay behind the world of sense. How do you know that it does not? How do you know that the Indian mystics were not on the right track after all, and that it is we moderns who are who are chasing after illusions? Many people in our time have asked themselves this question. Many people in every age of the past, from the time when such ideas first clearly came to be forumulated, have been fascinated by these questions. It would be absurd to scoff and pay no attention, or refuse to take seriously ideas that sustained one of the world's greatest and most successful civilizations.

7

CASE STUDY ...

Sekine...owns only 1.5 acres of land -- hardly more than a "backyard" in American terms, but an average-size farm in overcrowded Japan.

8

...to a remarkable extent the Japanese citizen can say what he thinks, read what he wishes, and write what he believes.

9

The communist Chinese have tried to combine these small farms into large agricultural cooperatives, with modern machinery and methods. So far, however, these methods have not been entirely successful. But progress has been made, and agricultural production in China has increased.

10

Communes are a failure...there is good reason to believe that the average Chinese is not getting enough food to keep healthy, and in many cases even enough food to keep alive.

11

The beggars at left (in picture) illustrate the hunger of China's people. Given all these conditions, disease spreads quickly. The Communist government has been unable to solve these problems that have long plagued the nation.

12

Japanese ocean liners are operated with great efficiency. Their ships which carry passengers to the Orient are quite as comfortable and safe as those of any other nation.

13

Japanese children study much the same things American children do. English is also taught. Japanese boys and girls even enjoy many of the same sports Americans do, such as baseball, tennis and swimming.

14

Like its history and its people, the Japanese government is interesting, but easily the most interesting thing about Japan is its economy.

15

Once Europe developed machines and mastered the use of power to run these machines, the West forged ahead rapidly. Now, belated, the countries of the Orient are trying to catch up.

16

In the twentieth century, the peoples of Asia and Africa have come alive. They have adopted the nationalistic creeds, the democratic ideals, and the modern science of the West, and they have demanded freedom from imperial rule.

17

How might you feel if you went to Japan and were the only person not sitting on the floor to eat? ... Why is this kind of behavior strange when you think about doing it in another country or a Japanese restaurant? ... People have learned to do different things because they live in different places. These things don't seem strange when everyone else is doing them.

18

Chito's youth had been a rather confusing combination of Japanese tradition and Western modernity.

KEY TO STATEMENTS FROM TEXTBOOKS

STUDENT 23:?

1. CHINA: DEVELOPMENT BY FORCE, Scott Foresman, 1964, pp. 20, 27. Ed. comment: Political ends are achieved through tricks and deceptions rather than motivated by social goals according to this statement.

2. THE STORY OF JAPAN, McCormick-Mathers, 1970, p. 44.
Ed. Comment: Rosy comparison.

3. THE WORLD AROUND US, Harcourt Brace Jovanovich, 1965, p. 136. Ed: Lack of mention of Japanese strengths and initiatives.

4. EXPLORING THE NON-WESTERN WORLD, Globe, 1971, p. 227.
Ed: Look what we're doing for them.

5. EAST ASIA, Silver Burdett, 1970, p. 113.
Ed: Fictionalized, western version of Perry's visit to Japan, instead of using Japanese accounts in translation.

6. THE ECUMENE, Harper and Row, 1973, p. 132.
Ed: The "inscrutable" becomes approachable and understandable to Westerners in this type of statement.

7. JAPAN, Scott Foresman, 1971, p. 53.
Ed: Judging Japan by "our" standards.

8. JAPAN, ALLY IN THE FAR EAST, Laidlaw, 1967, p. 27.
Ed: Why should these things be so "remarkable?"

9. PEOPLE IN A CHANGING WORLD, Laidlaw, 1974, p. A 71.
Ed: Progress in the PRC is admitted here, but only grudgingly.

10. WORLD GEOGRAPHY, Ginn, 1974, p. 426.
Ed: A failure by whose standards?

11. EASTERN LANDS, Allyn & Bacon, 1968, p. 402.
Ed: Concentration of failures of PRC.

12. EASTERN LANDS, Allyn & Bacon, 1968, p. 402.
Ed: Japanese society is acceptable to the extent that it is a reflection of our own.

13. EXPLORING A CHANGING WORLD, Globe, 1968, p. 474.
Ed: Comparing from the familiar in the student's knowledge might easily slide into ethnocentrism.

14. DIVERSITY OF IDEAS, Harper and Row, 1972, p. 94.
Ed: Why is Japan's economy "the most interesting thing?" Judgment by Western standards.

15. THE WORLD TODAY, Webster McGraw-Hill, 1971, p. 528.
Ed: East Asia is trying to "catch up" with the West.

16. LIVING WORLD HISTORY, Scott Foresman, 1974, p. 201.
Ed: Judgment by Western standards.

17. COMMUNITIES WE BUILD, Follett, 1973, teacher's guide, p. 51.
Ed: Attempts to go beyond the "strangeness" of another culture is exemplified in this statement as students examine similar behavior in different contexts.

18. WOMEN OF ASIA, Cambridge, 1974, p. 2.
Ed: "Confusing" in whose opinion? Author could be confused about the interaction of past and present.

Title: IMAGE SEARCH

Introduction:

Students collect evidence that images of Chinese exist in their own community.

Objectives:

Students will collect objects and information that conveys images of Chinese in their community.

Students will search for information that counteracts these images in their community.

Time: 2 hours

Procedure:

Step 1: Ask students to go out into the community and bring back objects (newspapers, magazines, gift items, books, comics, greeting cards, anything) that prove that images of the Chinese exist in the community. In other words, what are the people in the community exposed to in terms of information about China and its people?

Step 2: Display the objects of a table in the classroom.

Step 3: Ask students to explain what images the objects convey about Chinese.

Step 4: Follow up: Ask students to search for information and objects in their community that they feel is accurate about Chinese.

Posttest Of Images

Title: BELIEFS AND IMAGES

Introduction:

This test is a follow up to the unit. It can be a useful summary for finding out what students believe about the images they have examined during the unit.

Objectives:

Students will circle one of two responses (AGREE - DISAGREE) to a series of questions about perception and stereotyping.

Students will compare (point out similarities and differences) their responses to a set of answers.

Materials:

Handout 13 and Handout 14

Time: 30-50 minutes

Procedure:

Step 1: Ask students, in groups of 2-3, to determine their answers to the questions on Handout 12.

Step 2: Choose 5 or 6 questions and ask for:
1). What the group decided was their answer
2). Specific information and instances about why they answered as they did.

Step 3: Pass out copies of Handout 13, Answer Key. Tell students they need not agree with all of the answers on the key. But, ask them to explain any discrepancies.

MY BELIEFS AND IMAGES

1. People's beliefs and images of others change very quickly.

   AGREE DISAGREE

2. People tend to see in other people what is important to them, not to the other people.

   AGREE DISAGREE

3. People who have strong images of others are easily able to put themselves in the other persons' "shoes."

   AGREE DISAGREE

4. Our ability to accurately view others will be improved if we look for the things we value in them.

   AGREE DISAGREE

5. People who are safe and secure in their feelings tend to see others more accurately.

   AGREE DISAGREE

6. People are generally aware that they have stereotypes of other people.

   AGREE DISAGREE

7. Everyone in my class has the same images of the Chinese.

   AGREE DISAGREE

8. Our images say more about us than they do about the Chinese.

   AGREE DISAGREE

ANSWER KEY

1. FALSE. Beliefs and images of others change only after (1). a agreat amount of new, diverse information is presented, and (2). when predispositions toward the information and stereotyped group(s) have changed.

2. TRUE. We tend to focus on what is important to us, not to others. Hence, it is important to see the connection between what we value and what others value.

3. FALSE. This kind of empathy is a difficult thing to achieve. Probably the best way of addressing this concern is to try to view things from different perspectives. However, in most cases this technique will only bring a kind of intellectual understanding, not complete empathy.

4. FALSE. We run the risk of projecting onto others what we think is logical simply because it seems logical to us in our own behavior. We can probably be most effective if we sensitize ourselves to differences in ideas and feelings.

5. TRUE. Feeling safe and secure about one's own life usually indicates a willingness to perceive others more accurately because of decreased sense of threat. Our own personal fears tend to preclude our ability to view others accurately.

6. FALSE. Since people assume that their own actions are logical to others (because it seems logical to themselves), we do not readily see our own stereotypes about others.

7. PROBABLY FALSE. People generally share some of the same stereotypes, but their own biases and personalities enter into the picture. Hence, one characteristic important to one person may not be necessarily important to another person perceiving the same group or object.

8. TRUE. We do the perceiving, hence our images say much more about ourselves than they do about the persons we are perceiving.

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